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The Christian Doctrine, and Society of the People called Quakers, Cleared · 1846

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THE

CHRISTIAN DOCTRINE,

AND SOCIETY OF

THE PEOPLE CALLED QUAKERS,

CLEARED, &c.

FIRST PUBLISHED IN LONDON ON BEHALF OF THE SAID SOCIETY, IN 1693.

COPIED FROM SEWEL'S HISTORY.

ROCHESTER, N. Y.:

PRINTED BY F. CANFIELD, BOOK AND JOB PRINTER, UNDER THE MUSEUM

1846.

THE

CHRISTIAN DOCTRINE,

AND SOCIETY OF

THE PEOPLE CALLED QUAKERS,

CLEARED, &c.

BEING A DECLARATION OF THE BELIEF AND PROFESSION OF THE

SOCIETY OF FRIENDS,

"In respect to Jesus Christ the only Begotten Son of God, his Suffering, Death, Resurrection, Glory, Light, Power, Great Day of Judgment," &c.

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PREFACE.

So sparing has been the diffusion of Books on the Doctrines of the Society of Friends, that they have not been generally accessible to other Christian professors, and in very many cases they are not to be found in the families of their own Society: hence it is not strange that their doctrines have often been misunderstood and misrepresented. ROBERT BARCLAY, in his "Apology for the True Christian Divinity," published in 1675, complains that "because we tell people that it is the *light* and *law within*, and not the *letter without*, that can truly tell them their condition and lead them out of all evil; hence they say we vilify the Scriptures, and set up our own imaginations above them. Because, we tell them that it is not their talking, or believing of Christ's outward life, sufferings, death, and resurrection, no more than the Jews, crying, '*The temple of the Lord—the temple of the Lord*,' that will serve their turn or justify them in the sight of God; but that they must know Christ in them whom they have crucified, to be raised, and to justify them, and redeem them from their iniquities; hence they say we deny the life, death, and sufferings of Christ, justification by his blood, and remission of sins through him. Because, we tell them, while they are talking and determining about the *resurrection*, that they have more need to know the *Just One* whom they have slain, *raised in themselves*, and to be sure that they are partakers of the *first resurrection*; and that if this be, they will

be more capable to judge of the *second;* hence they say that we deny the *resurrection of the Body.* Because, when we hear them talk foolishly of heaven and hell, and the last judgment, we exhort them to come out of the hellish condition they are in, and come down to the judgment of Christ *in their own hearts,* and believe in the light and follow it, that so they may come to sit in the heavenly places that are in Christ Jesus; hence they maliciously say, that we deny any heaven or hell but that which is within us, and that we deny any general judgment; which *slanders* the Lord knows are foully cast upon us."

WILLIAM SEWEL, in his history, states, that such were the misrepresentations of GEORGE KEITH, an apostate Quaker, that to correct these errors a Declaration of Faith was issued on behalf of the Society, and printed in London in 1693, showing "that their belief was really orthodox, and agreeable with the Holy Scriptures." That declaration forms the contents of this tract. It is re-printed with a hope that it may be instrumental in promoting sound Christian doctrine, and that if such errors and misrepresentations as were formerly complained of, still exist, it may have a tendency to correct them.

SILAS CORNELL.

ROCHESTER, N.Y., 7th mo., 1846.

THE CHRISTIAN DOCTRINE,

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WHEREAS, divers accounts have been lately published in print, of some late division and disputes between some persons under the name of Quakers, in Pennsylvania, about several fundamental doctrines of the Christian faith, (as is pretended by one party) which being particularly mentioned, and thereupon occasion very unduly taken by our adversaries to reproach both the Christian ministry, and whole body of the people commonly called Quakers, and their holy and Christian profession, both in England and elsewhere, though no ways concerned in the said division or matters charged, but rather grieved and troubled at it, and at the indiscreet and reproachful management thereof in print; to the amusing and troubling the world therewith, and giving occasion to the loose, ignorant, and profane, to slight and contemn the truth, and the interest of the tender religion of our Lord Jesus Christ. To correct misrepresentation.

We are, therefore, tenderly concerned for truth's sake, in behalf of the said people (as to the body of them, and for all of them who are sincere to God, and faithful to their Christian principle and profession) to use our just endeavors to remove the reproach, and all causeless jealousies concern- To remove reproach touching Christian duties.

ing us, touching those doctrines of Christianity, or any of them pretended, or supposed, to be in question in the said division: in relation whereunto we do in the fear of God, and in simplicity and plainness of his truth received, solemnly and sincerely declare what our Christian belief and profession has been, and still is, in respect to Jesus Christ the only begotten Son of God, his suffering, death, resurrection, glory, light, power, great day of judgment, &c.

Faith in God through Jesus Christ.

We sincerely profess faith in God by his only begotten Son Jesus Christ, as being our Light and Life, our only way to the Father, and also our only Mediator and Advocate with the Father. (*a*)

Father, Word and Holy Spirit one.

That God created all things, he made the worlds, by his Son Jesus Christ, he being that powerful and living Word of God by whom all things were made; (*b*) and that the Father, the Word, and the Holy Spirit are One, in divine being inseparable; one true, living and eternal God, blessed forever. (*c*)

(*a*) My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. 1 John, ii. 1.

Looking unto Jesus, the author and finisher of *our* faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. Heb. xii. 2.

Who by him do believe in God that raised him up from the dead, and gave him glory; that your faith and hope might be in God. 1 Peter, i. 21.

Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father but by me. John, xiv. 6.

For *there is* one God, and one mediator between God and men, the man Christ Jesus. 1 Tim. ii. 5.

(*b*) And to make all *men* see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ. Eph. iii. 9.

In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God.

All things were made by him; and without him was not any thing made that was made. John, i. 1, 2, 3.

Hath in these last days spoken unto us by *his* Son whom he hath appointed heir of all things, by whom also he made the worlds. Heb. i. 2.

(*c*) For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. 1 John, v. 7.

Yet that this Word, or Son of God, in the fulness of time, took flesh, became perfect man; according to the flesh, descended and came of the seed of Abraham and David, (*a*) but was miraculously conceived by the Holy Ghost, and born of the Virgin Mary: (*b*) and also further, declared powerfully to be the Son of God, according to the spirit of sanctification, by the resurrection from the dead. (*c*)

Son of God became man, born of the Virgin.

That in the Word (or Son of God) was life, and the same life was the light of men; and that he was that true light which enlightens every man coming into the world; (*d*) and therefore that men are to believe in the light, that they may become the children of the light: (*e*) hereby we believe in Christ the Son of God, as he is the light and life within us; and wherein we must needs have sincere respect and honor to, and belief in Christ, as in his own unapproachable and incomprehensible glory and fulness; (*f*) as He is the fountain of life and light, and Giver thereof unto us—Christ as in himself, and as in us, being not divided: and that

The true light.

(*a*) Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh,

And declared *to be* the Son of God with power according to the Spirit of holiness, by the resurrection from the dead. Rom. i. 3, 4.

(*b*) Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which, being interpreted, is, God with us. Matt. i. 23.

(*c*) Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh,

And declared *to be* the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead. Rom. i. 3, 4.

(*d*) In him was life; and the life was the light of men.

That was the true Light, which lighteth every man that cometh into the world. John, i. 4. 9.

(*e*) While ye have the light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them. John, xii. 36.

O house of Jacob, come ye, and let us walk in the light of the LORD. Isaiah, ii. 5.

(*f*) Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see: to whom *be* honor and power everlasting. Amen. 1 Tim. vi. 16.

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of God;(a) and that he is, in true faith to be prayed unto, and the name of the Lord Jesus Christ called upon, as the primitive Christians did;(b) because of the glorious union or oneness of the Father and the Son;(c) and that we cannot acceptably offer up prayers and praises to God, nor receive a gracious answer or blessing from God, but in and through his dear Son Christ.

That Christ's body that was crucified was not the godhead, yet by the power of God was raised from the dead; and that the same Christ that was therein crucified, ascended into heaven and glory,(d) is not questioned by us. His flesh saw no corruption,(e) it did not corrupt; but yet doubtless his body was changed into a more glorious(f) and heavenly condition, than it was in when subject to divers sufferings on earth; but how and what manner of change it met withal after it was raised

Christ arose from the dead.

(a) That all *men* should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him. John, v. 23.

And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him. Heb. i. 6.

(b) Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours. 1 Cor. i. 2.

And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit. Acts, vii. 59.

(c) I and *my* Father are one. John, x. 30.

For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. 1 John, v. 7.

(d) Ought not Christ to have suffered these things, and to enter into his glory? Luke, xxiv. 26.

(e) For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Psalms, xvi. 10.

He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. Acts, ii. 31.

Wherefore he saith also in another *psalm*, Thou shalt not suffer thine Holy One to see corruption.

But he, whom God raised again, saw no corruption. Acts, xiii. 35. 37.

(f) Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. Phil. iii. 21.

be more capable to judge of the *second;* hence they say that we deny the *resurrection of the Body.* Because, when we hear them talk foolishly of heaven and hell, and the last judgment, we exhort them to come out of the hellish condition they are in, and come down to the judgment of Christ *in their own hearts*, and believe in the light and follow it, that so they may come to sit in the heavenly places that are in Christ Jesus; hence they maliciously say, that we deny any heaven or hell but that which is within us, and that we deny any general judgment; which *slanders* the Lord knows are foully cast upon us."

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ROCHESTER, N.Y., 7th mo., 1846.

in a state of glory, as he prayed for.(*a*) otherwise where would be the change both in him and in us? Our bodies to be changed.

True and living faith in Christ Jesus the Son of the living God,(*b*) has respect to his entire being and fulness; to him entirely as in himself, and as all power in heaven and in earth is given unto him;(*c*) and also an eye and respect to the same Son of God(*d*) as is inwardly making himself known in the soul, in every degree of his light, life, spirit, grace, and truth, and as he is Faith in Christ as having all power, and as inwardly known in the soul.

For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, *yet* without sin. Heb. iv. 15.

(*a*) And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. John, xvii. 5.

(*b*) Let not your heart be troubled: ye believe in God, believe also in me. John, xiv. 1.

(*c*) And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Mat. xxviii. 18.

All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*. Mat. xi. 27.

As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. John, xvii. 2.

Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. Heb. i. 4.

Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him. Heb. ii. 8.

(*d*) Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. John, xiv. 23.

That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

And the glory which thou gavest me I have given them; that they may be one, even as we are one:

I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

And I have declared unto them thy name, and will declare *it*; that the love wherewith thou hast loved me may be in them, and I in them. John, xvii. 21, 22, 23, 24. 26.

ing us, touching those doctrines of Christianity, or any of them pretended, or supposed, to be in question in the said division: in relation whereunto we do in the fear of God, and in simplicity and plainness of his truth received, solemnly and sincerely declare what our Christian belief and profession has been, and still is, in respect to Jesus Christ the only begotten Son of God, his suffering, death, resurrection, glory, light, power, great day of judgment, &c.

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We sincerely profess faith in God by his only begotten Son Jesus Christ, as being our Light and Life, our only way to the Father, and also our only Mediator and Advocate with the Father. (*a*)

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That God created all things, he made the worlds, by his Son Jesus Christ, he being that powerful and living Word of God by whom all things were made; (*b*) and that the Father, the Word, and the Holy Spirit are One, in divine being inseparable; one true, living and eternal God, blessed forever. (*c*)

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Looking unto Jesus, the author and finisher of *our* faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. Heb. xii. 2.

Who by him do believe in God that raised him up from the dead, and gave him glory; that your faith and hope might be in God. 1 Peter, i. 21.

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(*b*) And to make all *men* see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ. Eph. iii. 9.

In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God.

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(*c*) For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. 1 John, v. 7.

perfect day,(a) and thereby a growing in grace, and in the knowledge of God and of our Lord and Saviour Jesus Christ, hath been, and is truly experienced. And this light, life or spirit of Christ within, (for they are one divine principle) is sufficient to lead unto all truth, having in it the divers ministrations both of judgment and mercy, both of law and gospel, even that gospel which is preached in every intelligent creature under heaven: it does not only, as in its first ministration manifest sin, and reprove and condemn for sin, but also excites and leads them that believe in it to true repentance, and thereupon to receive that mercy, pardon, and redemption in Christ Jesus, which he has obtained for mankind in those gospel terms of faith in his name, true repentance and conversion to Christ, thereby required.

Leads to true repentance.

So that the light and life of the son of God within, truly obeyed and followed, as being the principle of the second or new covenant, as Christ the light is confessed to be (even as he is the seed or word of faith in all men) this does not leave men or women, who believe in the light, under the first covenant, nor as the sons of the bond-woman, as the literal Jews were, (when gone from the spirit of God, and his Christ in them) but it naturally leads them into the new covenant, into the new and living way, and to the adoption of sons, to be children and sons of the free-woman, of Jerusalem from above.

The principle of the new covenant.

It is true, that we ought not to lay aside, nor any way to undervalue (but highly to esteem) true preaching and the holy scriptures, and the sincere

High esteem of holy scriptures & true preaching.

I am come a light into the world, that whosoever believeth on me should not abide in darkness. John, xii. 35, 36. 46.

Then spake Jesus again unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life. John, viii. 12.

(a) But the path of the just is as the shining light, that shineth more and more unto the perfect day. Prov. iv. 18.

For with thee is the fountain of life; in thy light shall we see light. Psalm xxxvi. 9.

Faith in Christ's death and resurrection.

belief and faith of Christ, as he died for our sins, and rose again for our justification, together with Christ's inward and spiritual appearance, and work of grace in the soul, livingly to open the mystery of his death, and perfectly to effect both our reconciliation, sanctification, and justification: and wherever Christ qualifies and calls any to preach and demonstrate the mystery of his coming, death, and resurrection, &c., even among the Gentiles, Christ ought accordingly to be both preached, believed and received.

Christ the salvation of some who have not the Scripture history.

Yet supposing there have been, or are such pious and conscientious Gentiles, in whom Christ was and is as the seed or principle of the second or new covenant, the light, the word of faith, as is granted, and that such live uprightly and faithfully to that light they have, or to what is made known of God in them, and who therefore in that state cannot perish, but shall be saved, as is also confessed; and supposing these have not the outward advantage, of preaching, scripture, or thence the knowledge of Christ's outward coming, being outwardly crucified and risen from the dead—can such thus considered be justly excluded christianity, or the covenant of grace, (as to the virtue, life, and nature thereof;) or truly deemed no christians, or void of any christian faith in the life and power of the Son of God within; or be only sons of the first covenant, and bond-woman, like the literal outside Jews? Or must all be excluded any true knowledge or faith of Christ, within them, unless they have the knowledge of Christ, as without them? No sure! for that would imply insufficiency in Christ and his light, as within them, and to frustrate God's good end and promise of Christ, and his free and universal love and grace to mankind, in sending his Son. We charitably believe the contrary; that they must have some true faith and interest in Christ and his Mediation, because of God's free love in Christ to all mankind, and

God's free love in Christ to all mankind.

Christ's dying for all men; (*a*) and being given for a light of the Gentiles, and for salvation to the ends of the earth; (*b*) and because of their living up sincerely and faithfully to his light in them—their being pious, conscientious, accepted and saved, (as is granted.) We cannot reasonably think a sincere, pious, or godly man, wholly void of christianity, of what nation soever he be, because none can come to God or godliness but by Christ,(*c*) by his light and grace in them: yet we grant if there be such pious, sincere men or women, as have not the scripture or knowledge of Christ, as outwardly crucified, &c., they are not perfect christians in all perfections, as in all knowledge, and understanding all points of doctrine, outward profession of Christ; so that, they are better than they profess or pretend to be; they are more Jews inward, and christians inward, than in outward show or profession. These are christians sincere and perfect in kind or nature, in life and substance, though not in knowledge and understanding. A man or woman having the life and fruits of true christianity, the fruits of the spirit of Christ in them, that can talk little thereof, or of creeds, points, or articles of faith (yea many that cannot read letters) yet may be true christians in spirit and life; and some could die for Christ, that could

None can come to God but by Christ, yet not perfect christians without the outward knowledge of Christ's coming.

(*a*) For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. 2 Cor. v. 14, 15.

(*b*) And he said, It is a light thing that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. Isa. xlix. 6.

And a light to lighten the Gentiles, and the glory of thy people Israel. Luke, ii. 32.

For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. Acts, xiii. 47.

(*c*) Jesus saith unto him, I am the way, and the truth, and the life; no man cometh unto the Father, but by me. John, xiv. 6.

Infants saved by Christ.

not dispute for him; and even infants that die in innocency, are not excluded the grace of God, or salvation in and by Christ Jesus; the image and nature of the Son of God, being in some measure in them, and they under God's care and special providence. (a)

The mystery of Christ not known but by his spirit within us.

And though we had the holy scriptures of the Old and New Testament, and a belief of Christ crucified and risen, &c., we never truly knew the mystery thereof, until we were turned to the light of his grace and spirit within us; we knew not what it was to be reconciled by his death, and saved by his life; or what it was to know the fellowship of his sufferings, the power of his resurrection, or to be made conformable unto his death, we knew not, until he opened our eyes and turned our minds from darkness unto his own divine light and life within us.

The Holy Spirit not opposed to outward helps.

Notwithstanding, we do sincerely and greatly esteem and value the holy scriptures, preaching and teaching of faithful, divinely inspired, gifted and qualified persons and ministers of Jesus Christ, as being great outward helps, and instrumental in his hand, and by his spirit for conversion, where God is pleased to afford those outward helps and means; as that we neither do nor may oppose, the sufficiency of the light or spirit of Christ within, to such outward helps or means, so as to reject, disesteem, or undervalue them; for they all proceed from the same light and spirit, and tend to turn men's minds thereunto, and all centre therein.

Nor can the holy scriptures or true preaching without, be justly set in opposition to the light or spirit of God or Christ within; for his faithful messengers are ministers thereof, being sent to

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(a) And Jesus called a little child unto him, and set him in the midst of them.

Take heed that ye despise not one of these little ones: for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. Mat. xviii. 2, 10.

turn people to the same light and spirit in them.(a) 'Tis certain that great is the mystery of godliness in itself, in its own being and excellency, namely, that God should be, and was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, and received up into glory. The mystery of godliness.

And it is a great and precious mystery of godliness and christianity also, that Christ should be spiritually and effectually in men's hearts, to save and deliver them from sin, Satan, and bondage of corruption, Christ being thus revealed in true believers, and dwelling in their hearts by faith, Christ within the hope of glory, our light and life, who of God is made unto us wisdom, righteousness, sanctification, and redemption.(b) And therefore this mystery of godliness, both as in its own being and glory, and also as in men, (in many hid, and in some revealed,) hath been and must be testified, preached, and believed; where God is pleased to give commission, and prepare people's hearts for the same, and not in man's wills. Christ made unto us righteousness, &c

Concerning the resurrection of the dead, and the great day of judgment yet to come, beyond the Resurrection of the

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(a) To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Acts, xxvi. 18.

Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. Rom. xiii. 2.

For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesue Christ. 2 Cor. iv. 6.

But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light. 1 Pet. ii. 9.

Again a new commandment I write unto you, which thing is true in him and in you; because the darkness is past, and the true light now shineth. 1 John, ii. 8.

(b) But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. 1 Cor. i. 30.

great day of JUDGMENT.

grave, or after death, and Christ's coming without us, to judge the quick and the dead, (as divers questions are put in such terms,) what the holy Scriptures plainly declare and testify in these matters, we have great reason to credit, and not to question, and have been always ready to embrace, with respect to Christ and his apostles' own testimony and prophecies.

Resurrection from sin also ascending into glory hereafter.

1. For the doctrine of the resurrection; if in this life only we have hope in Christ, we are of all men most miserable.(*a*) We sincerely believe, not only a resurrection in Christ from the fallen sinful state here, but a rising and ascending into glory with him hereafter; that when he at last appears, we may appear with him in glory. (*b*.)

Resurrection to condemnation.

But that all the wicked who live in rebellion against the light of grace, and die finally impenitent, shall come forth to the resurrection of condemnation.

And that the soul or spirit of every man and woman shall be reserved in its own distinct and proper being, (so as there shall be as many souls in the world to come as in this,) and every seed, yea every soul, shall have its proper body, as God is pleased to give it. (*c*) A natural body is sown, a spiritual body is raised; that being first which is natural, and afterward that which is spiritual. And though it is said this corruptible shall put on incorruption, and this mortal shall put on immortality; the change shall be such as flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. (*d*) We shall be

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(*a*) If in this life only we have hope in Christ, we are of all men most miserable. 1 Cor. xv. 19.

(*b*) When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory. Col. iii. 4.

Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. 1 John, iii. 2.

(*c*) But God giveth it a body as it hath pleased him, and to every seed his own body. 1 Cor. xv. 38.

(*d*) Now this I say, brethren, that flesh and blood cannot inherit the

raised out of all corruption and corruptibility, out of all mortality; and the children of God and of the resurrection, shall be equal to the angels of God in heaven. (*a*)

And as the celestial bodies do far excel terrestrial, so we expect our spiritual bodies in the resurrection, shall far excel what our bodies now are; and we hope none can justly blame us for thus expecting better bodies than now they are. Howbeit, we esteem it very unnecessary to dispute or question how the dead are raised, or with what body they come: but rather submit that to the wisdom and pleasure of Almighty God.

2. For the doctrine of eternal judgment;

Jesus Christ the Judge of quick and dead.

God hath committed all judgment unto his Son Jesus Christ; and he is both judge of quick and dead, and of the states and ends of all mankind. (*b*)

End of the world.

That there shall be hereafter a great harvest, which is the end of the world, a great day of judgment, and the judgment of that great day, the holy Scripture is clear. (*c*) "When the Son of

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kingdom of God; neither doth corruption inherit incorruption. 1 Cor. xv. 50.

(*a*) For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven. Mat. xxii. 30.

For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven. Mark, xii. 25.

Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. Luke, xx. 36.

(*b*) For the Father judgeth no man, but hath committed all judgment unto the Son.

And hath given him authority to execute judgment also, because he is the Son of man. John, v. 22. 27.

And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead. Acts, x. 42.

I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom. 2 Tim. iv. 1.

Who shall give account to him that is ready to judge the quick and the dead. 1 Pet. iv. 5.

(*c*) The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

The Son of Man cometh in his glory.

Man cometh in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations," &c. Matt. xxv. 31, 32, to the end, compared with ch. xxii. 31—Mark viii. 38—Luke ix. 26, and 1 Cor. xv. 52—2 Thes. i. 7, 8, to the end, and 1 Thes. iv. 16—Rev. xx. 12, 13, 14, 15.

That this blessed, heavenly man, this Son of Man, who hath so deeply suffered and endured so many great indignities and persecutions from his adversaries, both to himself and his members and brethren, should at last, even in the last and great day, signally and manifestly appear in glory and triumph, attended with all his glorious heavenly host and retinue before all nations, before all his enemies, and those that have denied him; this will be to their great terror and amazement, that this most glorious heavenly man, and his brethren, that have been so much contemned and set at naught, should be thus exalted over their enemies and persecutors, in glory and triumph, is a righteous thing with God; and that they that suffer with him, should appear with him in glory and dignity when he thus appears at last. Christ was judge of the world, and the prince thereof, when on earth.(a) He is still judge of the world, the wickedness, and

Glorious heavenly man.

Judge of the world.

As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity. Mat. xiii. 30, 40, 41.

Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city. Mat. x. 15.

But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee. Mat. xi. 24.

And the angels which kept not their first estate, but left their own habitations, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day. Jude, i. 6.

(a) And Jesus said, For judgment I am come into this world, that they which see not might see, and that they which see might be made blind. John, ix. 39.

Now is the judgment of this world: now shall the prince of this world be cast out. John, xii. 31.

prince thereof, by his light, spirit, and gospel in men's hearts and consciences.(a) And he will be the judge and final determiner thereof in that great day appointed; God having appointed a day wherein he will judge the world in righteousness by that man whom he hath ordained. Christ foretold, it shall be more tolerable for them in the land of Sodom and Gomorrah in the day of judgment, than for that city or people that would not receive his messengers or ministers, &c.(b) 'Tis certain that God knows how to deliver the godly out of all their trials and afflictions, and at last to bring them forth, and raise them up into glory with Christ; so he knoweth also how to reserve the unjust and finally impenitent unto the day of judgment to be punished,(c) He will bring them forth unto the

God has appointed a day to Judge by the Man he has ordained.

(a) And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.

Of judgment, because the prince of this world is judged. John, xvi. 8. 11.

For the Son of man is Lord even of the Sabbath day.

A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. Mat. xii. 8. 20.

Behold my servant, whom I uphold; mine elect, in *whom* my soul delighteth; I have put my Spirit upon him; he shall bring forth judgment to the Gentiles. Isa. xlii. 1.

In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel. Rom. ii. 16.

For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. 1 Pet. iv. 6.

(b) Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city. Mat. x. 15.

But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee. Mat. xi. 24.

And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment than for that city. Mark vi. 11.

But I say unto you, That it shall be more tolerable in that day for Sodom, than for that city.

But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. Luke, x. 12. 14.

(c) The Lord knoweth how to deliver the godly out of temptations,

day of destruction.(*a*) The Lord can and will reserve such impenitent, presumptuous and rebellious criminals, as bound under chains of darkness, as were the fallen angels, unto the judgment of the great day.(*b*) 'Tis not for us to determine or dispute the manner how they shall be so reserved; but leave it to God; he knows how.

A POSTSCRIPT

RELATING TO THE DOCTRINE OF THE RESURRECTION AND ETERNAL JUDGMENT.

Last Trump. At the last trump of God, and voice of the archangel, the dead shall be raised incorruptible, the dead in Christ shall rise first, 1 Cor. xv. 52—1 Thes. iv. 16, compared with Mat. xxiv. 31.

Many are often alarmed in conscience here by the word and voice of God, who stop their ears and slight those warnings, but the great and final alarm of the last trumpet they cannot stop their ears against, nor escape, it will unavoidably seize upon, and further awaken them finally to judg-

Final Judgment. ment. They that will not be alarmed in their consciences, unto repentance, nor out of their sins here, must certainly be alarmed to judgment hereafter.

Whosoever do now wilfully shut their eyes, hate, contemn, or shun the light of Christ, or his appearance within, shall at last be made to see, and not be able to shun or hide themselves from his glorious and dreadful appearance from heaven

Christ's appearance from heaven. with his mighty angels, as with lightning and flaming fire, to render vengeance on all them that

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and to reserve the unjust unto the day of judgment to be punished. 2 Peter ii. 9.

(*a*) That the wicked is reserved to the day of destruction; they shall be brought forth to the day of wrath. Job, xxi 30.

(*b*) And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day. Jude, i. 6.

And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth. Mat. xxv. 30.

know not God, and obey not the gospel of our Lord Jesus Christ. (*a*)

And though many now evade and reject the inward convictions and judgment of the light, and shut up the records or books thereof in their own consciences, they shall all be at last opened, and every one judged of these things recorded therein, according to their works.(*b*)

Signed in behalf of our Christian profession and people aforesaid,

GEORGE WHITEHEAD,
AMBROSE RIGG,
WILLIAM FALLOWFIELD,
JAMES PARKE,
CHARLES MARSHALL,
JOHN BOWATER,
JOHN VAUGHTON,
WILLIAM BINGLEY.

(*a*) For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. 1 Thes. iv. 16.

For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. Mat. xxiv. 27.

For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day. Luke, xvii 24.

His body also *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude. Daniel, x. 6.

He directeth it under the whole heaven, and his lightning unto the ends of the earth. Job, xxxvii. 3.

(*b*) And I saw the dead, small and great stand before God: and the books were opened; and another book was opened, which is *the book* of life; and the dead were judged out of those things which were written in the books, according to their works.

And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

And death and hell were cast into the lake of fire. This is the second death.

And whosoever was not found written in the book of life was cast into the lake of fire. Rev. xx. 12, 13, 14, 15.

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